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Legacy - November 1996

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Legacy

South Carolina Institute of Archaeology and Anthropology

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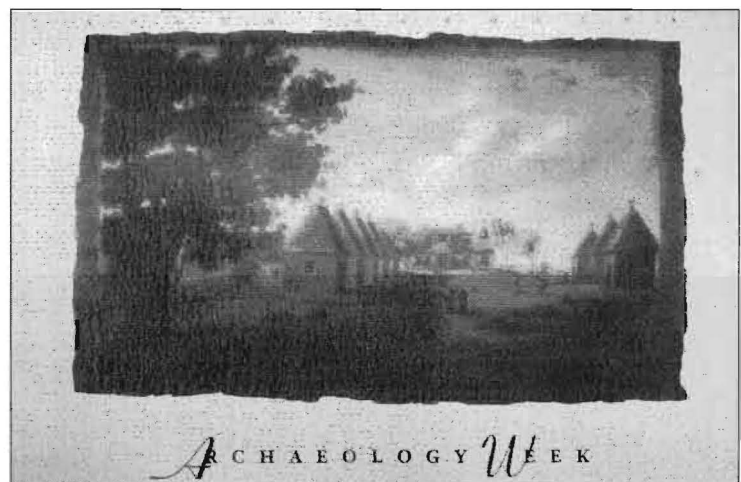
South Carolina Archaeology Week

By Nena Powell Rice

The Fifth Annual South Carolina Archaeology Week was held September 28-October 5, 1996. The overall theme for Archaeology Week this year was Colonial Archaeology. There were more than 30 programs offered throughout the state involving nearly 40 sponsors. The SC Institute of Archaeology and Anthropology again offered several programs this year. The SCIAA Underwater Division, Charleston Field Office, offered a Small Watercraft Documentation Workshop a week earlier on September 21-22. The Underwater Division also sponsored the Archaeology Week Kick-Off and organized a Public Underwater Archaeology Conference at Ft. Johnson on September 28. The SCIAA Savannah River Archaeological Research Program offered two programs. On September 24, Dr. Dave Crass gave a lecture titled, "Aiken County in the Eighteenth Century: An Archaeological Perspective," in

Aiken, and on September 25, Dave gave a site tour at the Silver Bluff Plantation Preserve.

On September 29, I coordinated a very popular Archaeology Canoe Trip on the Congaree River with more than 50 people attending. Unfortunately, nearly 30 people more were put on a waiting list, so we have hopes of rescheduling this program several times throughout the year. The Institute wishes to thank Guy Jones, owner of River Runner, who provided the canoes and guided the trip, and



Fifth Annual South Carolina Archaeology Week poster 1996. (SCIAA Photo)

River Alliance for co-sponsoring this event. We thank Chris Judge of the SC Heritage Trust and Natalie Adams of New South Associates for providing an overview of the prehistory and history of the occupation of the Congaree River

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Vista

By Bruce Rippeteau, Director and State Archaeologist

Legacy, published three times a year, is the newsletter of the SC Institute of Archaeology and Anthropology, University of South Carolina
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Our first issue of *Legacy* has been well received, and we are very proud of it. Partly, this is due to strong content, and partly to good, professional presentation.

I especially thank our many contributors for their interesting articles on current archaeological research in South Carolina and commend the Editor, Nena Powell Rice, for the layout. We especially thank the special assistance of University of South Carolina Publications Department's Julie Bax. Our new SCIAA Editorial Board for *Legacy* is: Christopher Amer, Christopher Clement, Chester DePratter (all of Columbia), Lynn Harris (Charleston), Jonathan Leader (Columbia), Carl Naylor (Charleston), Nena Powell Rice (Columbia), Kenneth Sassaman (SRS/Aiken office), and Steven D. Smith (Columbia).

I invite you to visit the SCIAA Homepage on the World Wide Web, which is maintained by Christopher Clement on server space provided by USC. This homepage is brought up on your monitor by using any standard browser addressed to: www.cla.sc.edu/sciaa/sciaa.html. You will find text and photographic information on SCIAA, on our projects, and on courtesy "hot links" to many other worlds of archaeology.

In sending you to the Internet, I just can't emphasize enough the ease, and especially the emotion, of calling up one of our many color photographs of the sunken Civil War submarine *Hunley* as it lies on the bottom off Charleston Harbor.

In the Summer 1996 *USC Carolinian* (the special 150,000 copies edition), there was an interesting article on the recent archaeological investigation of the Big Pine Tree site, a Paleoindian site in Allendale County, conducted by Albert Goodyear. There was also an informative

article on recent discoveries at Santa Elena and Charlesfort by Stanley South and Chester DePratter. This article appeared in the Gamecock's *Carolina Kickoff* which was distributed at the South Carolina win over Georgia football game, Saturday, September 7, 1996.

The Fifth Annual South Carolina Archaeology Week was held September 28-October 5, 1996. Events during the week featured conferences, lectures, demonstrations, and open excavations. I am very thankful for the splendid participation of professional and avocational archaeologists across the state. I congratulate organizers Martha Zierden, Curator at the Charleston Museum, and Eric Poplin, a Vice President of Brockington and Associates, for the excellent Mt.

Pleasant Archaeological Heritage Symposium held on September 21. The symposium was extremely informative and was well attended by the Mt. Pleasant community.

I enjoyed the September 28 Archaeology Week Kick-Off at the conference on South Carolina Maritime Archaeology held at Ft. Johnson near Charleston, and many other symposia and educational events such as Nena Rice's



archaeology canoe trip on the Congaree River, co-sponsored by the River Alliance, River Runner, New South Associates, and the SC Heritage Trust. I had a great time at the Ninth Annual Archaeology Field Day, sponsored by the Archaeological Society of South Carolina and the SC Department of Parks, Recreation, and Tourism held at Sadlers Creek State Park in upstate South Carolina on October 4-5. I especially commend the fine job that Mary Inkrot did in coordinating this special event. These many ongoing historic, prehistoric, Native American, colonial and modern cultural and educational events and exhibits make South Carolina archaeology an outstanding opportunity for public educational outreach to all.

The Council of South Carolina Professional Archaeologists and the Archaeological Society of South Carolina are both active and busy as are state and federal offices, universities, and numerous private contracting businesses.

I find the businesses vibrant, and in the future I'll say more about their many professional and citizen contributions.

In concluding this 'Vista', I would like to initiate a sharing of literature, apropos of archaeology and our cultures' histories, in order to uplift us.

My first selection is the dictum of Aristotle (from his *Metaphysics*, A.10:993., A.30) whose words are also cut into the marble lintel of the National Academy of Sciences in Washington. I believe his words give us all comfort in seeking our truth and place and peace in the Earth's natural and cultural world, especially by sciences such as archaeology:

The search for Truth is in one way hard and in another easy. For it is evident that no one can master it fully nor miss it wholly. But each adds a little to our knowledge of Nature, and from all the facts assembled there arises a certain grandeur.

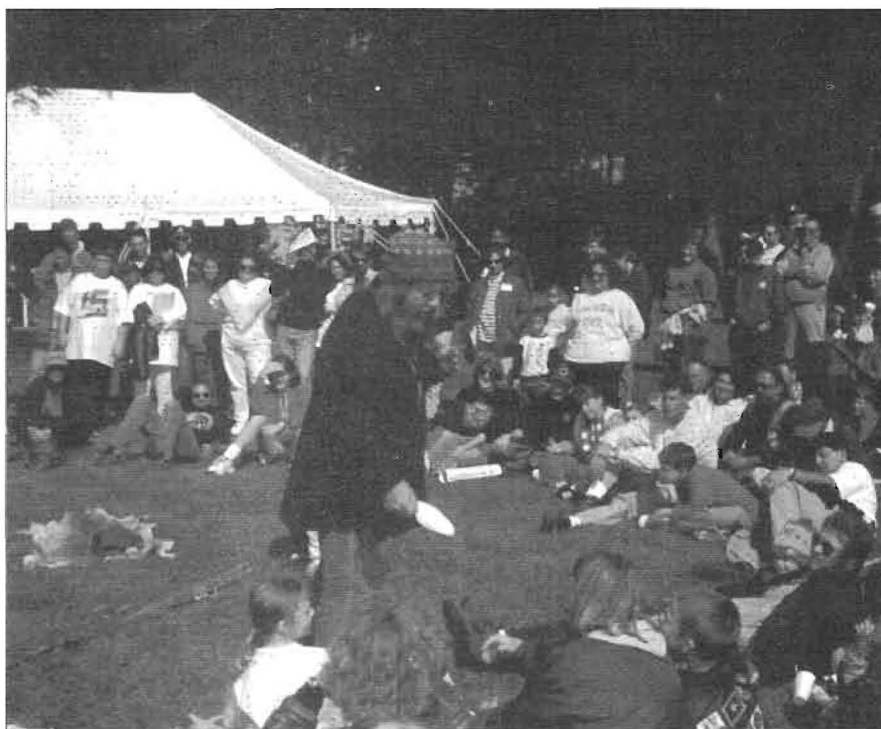
ARCHAEOLOGY WEEK, From Page 1

for the past 10,000 years. Also on September 29, Chester DePratter gave a lecture on Charlesfort and Santa Elena at Historic Camden, which was well attended.

One program that is still in progress is an open excavation of the 16th century Spanish New World capital at Santa Elena on Parris Island near Beaufort. The excavation will continue until November 15, Monday through Friday. The public is welcome to visit the site at any time.

The outstanding culminating event for Archaeology Week was Archaeology Field Day, sponsored by the Archaeological Society of South Carolina and the SC Department of Parks, Recreation, and Tourism. The event was held at Sadlers Creek State Park on October 4-5 with more than 900 in attendance. Mary Inkrot of SCIAA did an excellent job of coordinating the popular event this year, and we hope to return to Sadlers Creek next year.

The Sixth Annual South Carolina



Steve Watts of the Schiele Museum demonstrates prehistoric technologies at the Ninth Annual Archaeology Field Day at Sadlers Creek State Park. (Photo by Daryl P. Miller)

Archaeology Week will be held next year on September 27-October 4, 1997. The Archaeology Field Day is always the first Saturday in October, and next year

it will be held on October 3-4, 1997. Please contact SCIAA if you have questions about any of these programs.

Research

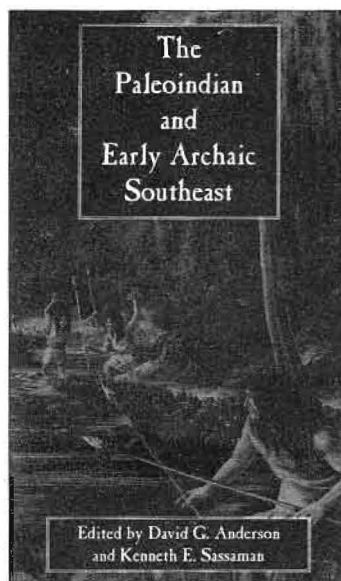
TWO NEW BOOKS ON SOUTHEAST PREHISTORY

National Park Service archaeologist David G. Anderson and SCIAA archaeologist Kenneth E. Sassaman announce the release of two new books on the prehistory of the Southeast. *The Paleoindian and Early Archaic Southeast* is a compendium of reports on the archaeology of the earliest inhabitants of the region. Published by the University of Alabama Press, this 526-page softbound volume includes 24 chapters by

25 of the leading authorities on early prehistory. State-by-state summaries of key sites and research are interspersed with new theories about the colonization and adaptations of Paleoindian and Early Archaic populations. This volume can be purchased from the University of Alabama Press, Box 870380, Tuscaloosa, Alabama 35487-0380 for

\$29.95 plus \$4.00 shipping for the first book and .50 for each additional book. Their toll-free order number is 1-800-825-9980.

Archaeology of the Mid-Holocene Southeast is the second new release edited by Sassaman and Anderson and Published by the University Press of Florida. The 15 chapters of this 387-page clothbound book are topical summaries of the Middle and Late Archaic populations of 8,000-3,000 years ago. Eighteen experts in the field summarize current knowledge about mid-Holocene technology, exchange, settlement patterns, environment, social organization, mound building, coastal adaptations, plant and animal use, and architecture. Call toll-free at 1-800-226-3822 to place an order or write to the University Press of Florida, 15 NW 15th Street, Gainesville, Florida 32611-2079. The price is \$60.00, plus \$3.50 shipping for the first book and .75 for each additional book.



The Origins of Stallings Culture

By Kenneth E. Sassaman

EDITOR'S NOTE: This is the second in a series of five articles dealing with Stallings Culture.

Europeans exploring the New World in the sixteenth century encountered native peoples of enormous cultural diversity. Those of the aboriginal Southeast spoke scores of different dialects. They also dressed differently from region to region, lived in different types of houses, and cooked from different types of pots. Their world was a patchwork of diverse societies with distinct, yet interwoven cultures. There was truly one of the original multicultural societies.

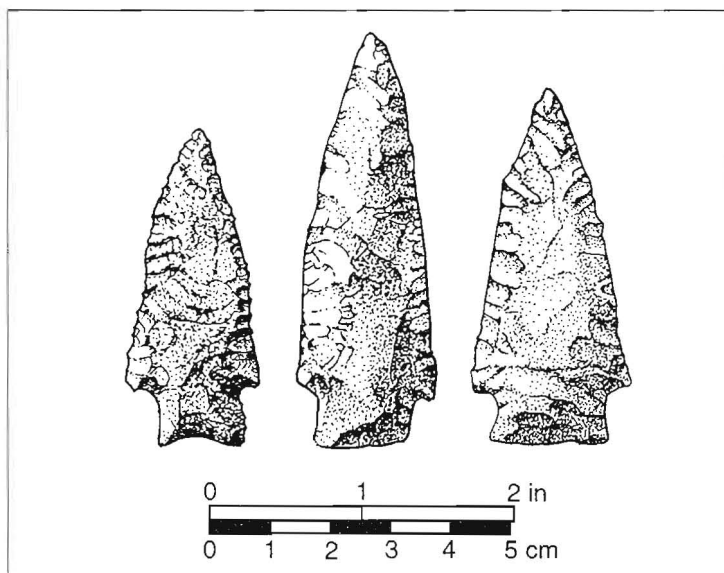
What is so incredible about this native cultural diversity is that it evolved from a single cultural tradition—the Clovis Paleoindian culture of 11,500 years ago. Over the millennia since Paleoindian times native traditions evolved and diversified, some persisting, others replaced by new expressions. At

certain times in prehistory the pace of cultural change seems to have quickened. In fact, it was during the Late Archaic period of 5,000-3,000 years ago that cultural diversity burgeoned in

the Southeast. Out of this episode of fast-paced change emerged the Stallings Culture of the middle Savannah River valley.

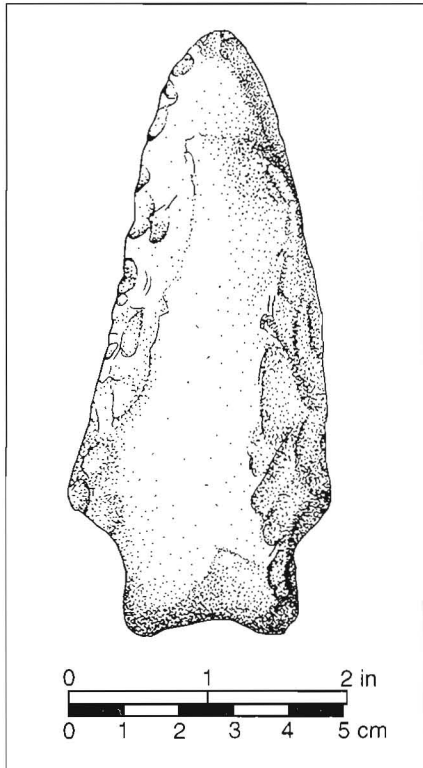
I introduced you to Stallings Culture and my efforts to investigate it archaeologically in the inaugural issue of *Legacy*, Vol. 1, No. 1, 1996. Here I want to share my thinking on the origins of Stallings.

The story really begins not with my thoughts, but with the ideas of my predecessors. When archaeologists



Examples of spearpoints from a Barnwell County site believed to be made by people who migrated to the Savannah River valley from the Midsouth at about 5,000 years ago. (Drawing by Stephanie Brown)

first put some thought into the origins of Stallings Culture they were apparently struck by its unprecedented nature. Stallings was indeed innovative. It included the first shell fishing,



Large Savannah River stemmed bifaces such as this one are a hallmark of Mill Branch Culture. (Drawing by Stephanie Brown)

the first pottery, and the first settled community life in the region. This new way of life stood in sharp contrast to the preceding era, causing some to speculate that Stallings was imported from far afield. The prominent southeastern archaeologist James Ford devoted much of his research to documenting similarities between Stallings Culture and the South American cultures of the Orinoco Delta. He envisioned colonizing ventures from coastal Colombia through the Caribbean and into Florida and eventually the coasts of South Carolina and Georgia. It was a romantic and exciting idea, but considered by many archaeologists as too fanciful and without supporting evidence.

Ford's timing was bad. When he published his ideas on Stallings origins in the 1960s, American archaeology was in the midst of a revolution. There were loud and strong urges for more

scientific vigor in the field. Simple descriptions and reconstructions of prehistoric life were not enough. Explanation was the watchword, as archaeologists hurried to develop the methods and techniques of scientific inquiry. Out with the old went the concepts of migration and diffusion, and in with the new came an array of theories borrowed from the natural sciences. Ecological approaches to prehistory became especially popular.

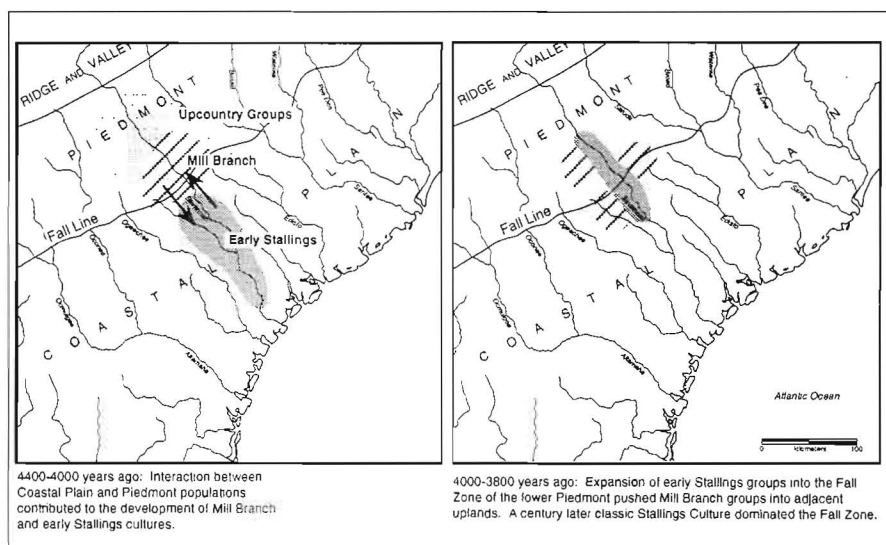
The scientific revolution absorbed many American archaeologists, and the students of Stallings prehistory proved no exception. Stallings was now being viewed as an ecological phenomenon. Investigators began to look at environmental change as the impetus for shell fishing, to economic stress as the stimulus for pottery innovations, and to population growth as the cause for settled village life. Their focus was on local processes of change. They did not need to consider interactions among groups or long-distance influences to explain Stallings. No, the rise of Stallings Culture was a local ecological event.

This way of thinking has domi-

nated hunter-gatherer archaeology worldwide since the late 1960s. It has many virtues, and is indeed very scientific. But this ecological approach tends to overlook historical factors, such as group interactions and migrations, in favor of local environmental factors. We can certainly understand how historical events in the modern world redefine the identities and boundaries of cultures and ethnic groups. The breakup of the Soviet Union is a case in point. And anthropologists have been documenting similar historical circumstances among modern hunter-gatherers. They, like people everywhere, actively manipulate cultural symbols and actions to define their place in a complex web of cultural interactions.

I would not suggest that Stallings Culture arose from the sorts of geopolitical processes we experience in the modern world, for this is truly preposterous. But I do believe that group interactions, both alliances and competitive relations, account for the rise of Stallings Culture, as well as its demise only 200 years later. I have been building my case from a combi-

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Diagrams showing probable history of cultural interaction and development in the middle Savannah River valley from 4,400 to 3,800 years ago. (SCIAA drawing)

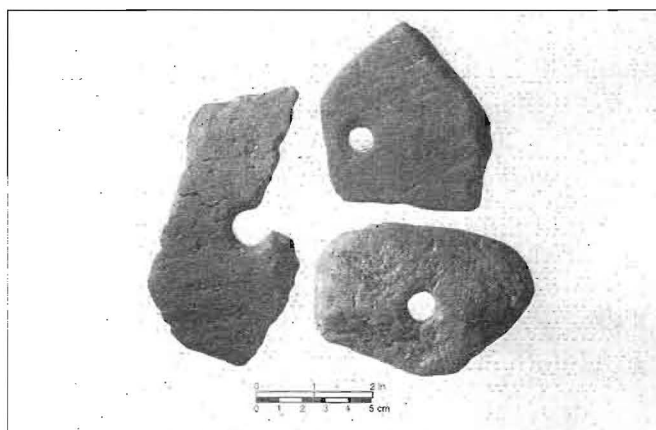
nation of collections research, site excavations, and specialty analyses ranging from radiocarbon dating to bone chemistry. My efforts differ from an ecological scientific approach not in method, but in theory. I put at the forefront of explanation the history of human interactions. Here is what I think so far about that history as it pertains to the origins of Stallings.

The events leading to classic Stallings Culture of 3,700 to 3,500 years ago began some 1,000 years earlier. Excavations I conducted at a Barnwell County site in 1984 uncovered evidence for a previously undocumented prehistoric culture dating to about 5,000 years ago. Their distinctive notched and stemmed lanceolate bifaces (provisionally named MALA points) lacked local precedent. I began a search for possible foreign influences not in South America, but closer to home. I was struck by similarities between these new finds and Benton Stemmed points of northern Alabama and Tennessee. Other similarities became apparent too, and as I looked deeper into the archaeological record of Benton Culture I discovered plenty of

reasons for at least some of these people to move out of their homeland in search of new opportunity. As it turns out, the history of Benton Culture anticipated many of the same developments of Stallings Culture some centuries later. They, too, collected shellfish and established fixed settlement along the shoals of the Tennessee River. Under these more-or-less stationary conditions their numbers grew, territorial competition ensued, and some

factions appear to have migrated out. The 1984 excavations in Barnwell County brought into focus the possibility that some of these Midsouth emigrants chose the lower Savannah River valley as their new homeland.

Documenting this migration is not enough to explain the origins of Stallings Culture, for the chain of events it set off is of greater consequence. At about 5,000 years ago, when this new culture appeared in the lower Savannah valley, no one seems to have occupied the area they chose to settle. However, the upcountry portion of the Savannah Valley was teeming with activity. Here indigenous hunter-gatherer cultures of the Piedmont carried on the mobile way of life that had existed for millennia. How these



Perforated soapstone slabs used for heating the liquid contents of pits and early pots. (SCIAA photo)

resident populations and their newfound neighbors got along is not yet understood, but we do know that they shared a technological innovation that would become a hallmark of Savannah River Late Archaic assemblages: perforated soapstone slabs. These slabs were used in a traditional way, to heat the liquid contents of pits and baskets ("stone boiling"), but they were much better than other types of cooking stones because they did not fracture from rapid changes in tem-

perature. Outcrops of soapstone existed only in the upcountry, so the lower Savannah newcomers had to either travel upriver to quarry it themselves, or to acquire it through exchange with members of the resident group.

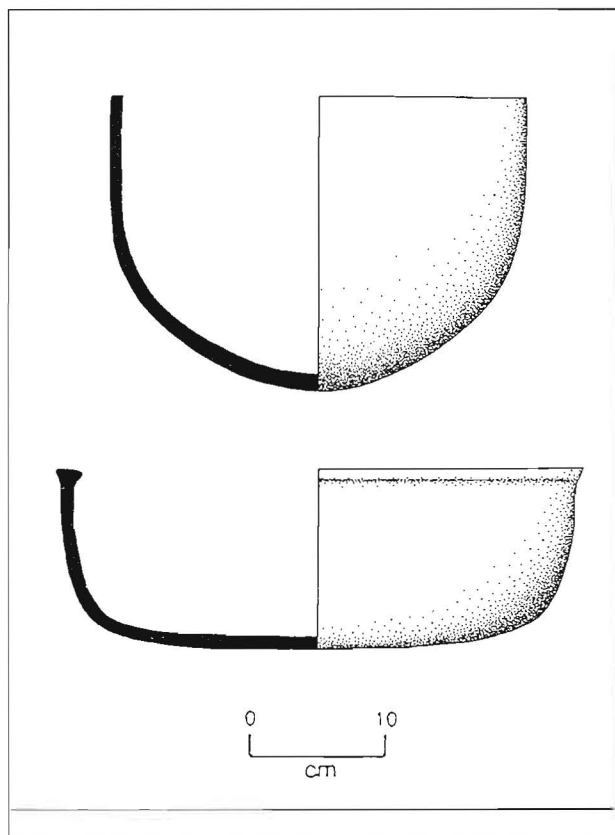
I doubt that soapstone was itself all that important to the newcomers, but they clearly were in need of social alliances with resident groups to survive as a people. If nothing else, these newcomers must have established alliances with other groups for marriage. I believe soapstone merely symbolized these alliances, serving as a tangible expression of social obligation and privilege.

The benefits of alliance for the newcomers are apparent, but why

would the resident upcountry groups enter into such obligations? This remains one of the many unanswered questions about this history, although I suspect that only a small faction of the upcountry population took up these opportunities. Those that did began to spend more and more time at Fall Zone locations near their Coastal Plain neighbors, interacting with and marrying lowcountry individuals

more often than their traditional partners. Out of these emerging new alliances arose new cultural identities: the Mill Branch Culture of the Fall Zone around present-day Augusta, Georgia, and the fledgling Stallings Culture of the Coastal Plain.

The Mill Branch Culture of about 4,400 to 3,800 years ago is best known for its use of the classic, large Savannah River Stemmed points, usually made from local Fall Zone rocks such as argillite and rhyolite. Their early



Cut-away views of flat-bottomed basin of early Stallings Culture (bottom), and typical bowl form (top) of the classic Stallings era. (SCIAA drawing)

Stallings neighbors made similar points out of Allendale chert and other lowcountry materials, although they are best known for the first use of pottery in the region. We consider them ancestral to Stallings Culture because of this early pottery, but it differed from classic Stallings wares. The earliest pottery consisted of plain, flat-bottomed basins designed for “stone boiling.” It really was nothing more than a portable version of the pits used by their Piedmont neighbors. Nevertheless, the basins are a distinctive trait of early Stallings Culture, one that is missing in Mill Branch assemblages.

Because sites of the Mill Branch Culture lack pottery, archaeologists had assumed that it became extinct or was replaced by Stallings Culture after pottery was invented. Recent work has shown instead that Mill Branch

and early Stallings people coexisted and interacted in the Savannah valley for several centuries. From about 4,400 to 4,100 years ago they seem to have maintained their respective territories. But then the Coastal Plain groups began to move into the Fall Zone on a seasonal basis, mostly, I believe, to exploit fall nut resources, such as hickory and acorn, that were much more abundant than in their homeland. How these new ventures affected relations between the two cultures is uncertain. Over the ensuing

century, Coastal Plain groups increased their use of the Fall Zone. By 4,000 years ago, Mill Branch presence in the Fall Zone began to dwindle, though it persisted in the upland periphery of the middle Savannah valley for about another two centuries.

These changes in the level of group interaction and possible territorial conflict triggered the cultural revolution that spawned classic Stallings Culture of 3,700 to 3,500 years ago. The artifacts of this era have a distinctive flair. The pottery, for instance, is decorated elaborately with punctations and incisions. Carved bone pins sport a variety of concentric designs. Their clothing and hair designs were perhaps just as distinctive. There probably was no mistaking a Stallings person.

All this attention to style and fashion suggests to me that Stallings people were actively creating symbolic

boundaries of inclusion—as a means of self-identity and integration; and boundaries of exclusion—to distinguish themselves from their neighbors. In situations across the globe and through time, such actions arise in times of stress and conflict, when rights and resources are being contested and individuals search for ways to define their place in a web of competing interests and claims. I have not yet developed enough evidence for the types of conflicts and competition that existed during the Stallings era, although I am convinced that marriage rights and related kin obligations and responsibilities are at the heart of the matter. In the next installment of this series, I will take up the issue of Stallings community organization to show you how we go about reconstructing the circumstances of marriage and kinship.

Next Issue: Life in a Stallings Community



The history of changing land use is seen in this excavation profile of 38ED5, where the lower Mill Branch layer of darkened soil is covered by a layer of sand containing early Stallings shell-filled pits. (SCIAA photo)

Past Watch

CHAIRMAN'S NOTES

By Antony C. Harper

My term as chairman of the Archaeological Research Trust Board of Trustees is coming to a close. It has been a genuine pleasure to be associated with the dedicated people, both inside and outside of the South Carolina Institute of Archaeology and Anthropology, for the past year. Furthermore, it has been an honor and a privilege to serve as your chairman during 1996. The experience has given me a deep appreciation for the good work being done at all levels of the program.

Charlesfort, the *Hunley*, Allendale-Paleoindian, Connestee village in Greenville, Stallings Island revisited . . . these are just some of the highlights of South Carolina archaeology now in the public's eye. In spite of all the excellent work by hard working, capable members of the SCIAA team, there is a continuous short fall of monies to carry out the much needed archaeological salvage and preservation in demand because of unprecedented encroachments of industrial expansion and the continued onslaught of natural disturbances. Whenever the surface lines of the soil on land or underwater are changed for any reason, it tends to put some archaeological record at risk.

All of you who have suffered the frustration of seeing valuable sites lost or left open to plunder because the funds were not available when needed know just what I mean. Many of you have responded over the years with donations and volunteer services for which you should be commended.

As we come to the end of 1996, I hope you will consider a generous tax deductible donation to the Archaeological Research Trust Endowment. Those of you who are doing estate planning or making a will should ask your financial advisor or accountant about a charitable remainder trust. It is my understanding that this is a way to give to a worthwhile tax deductible entity without reducing income during your lifetime.

Help Preserve South Carolina Archaeology... I Would Like to Contribute to the Archaeological Research Trust (ART)!

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(\$12.50 of each donation will go into the earnings account)

Get Involved in Petroglyph Survey

By Tommy Charles

I would like to invite any and all citizens who like to explore the outdoors to become involved in the upcoming Petroglyph (Rock Art) Survey. All it takes is a willingness to closely inspect the rocks in your own yard. You can expand this exploration to the degree you wish—your neighbor's yard, or any land that you have access to. You might wish to get your school, scout troops, hunt clubs, church members and friends involved, the more the merrier. Those persons living in the Piedmont region who take part in the survey should not have to travel great distances to begin their explorations as the entire Piedmont of South Carolina has rock boulders and each one is a potential host for a carving.

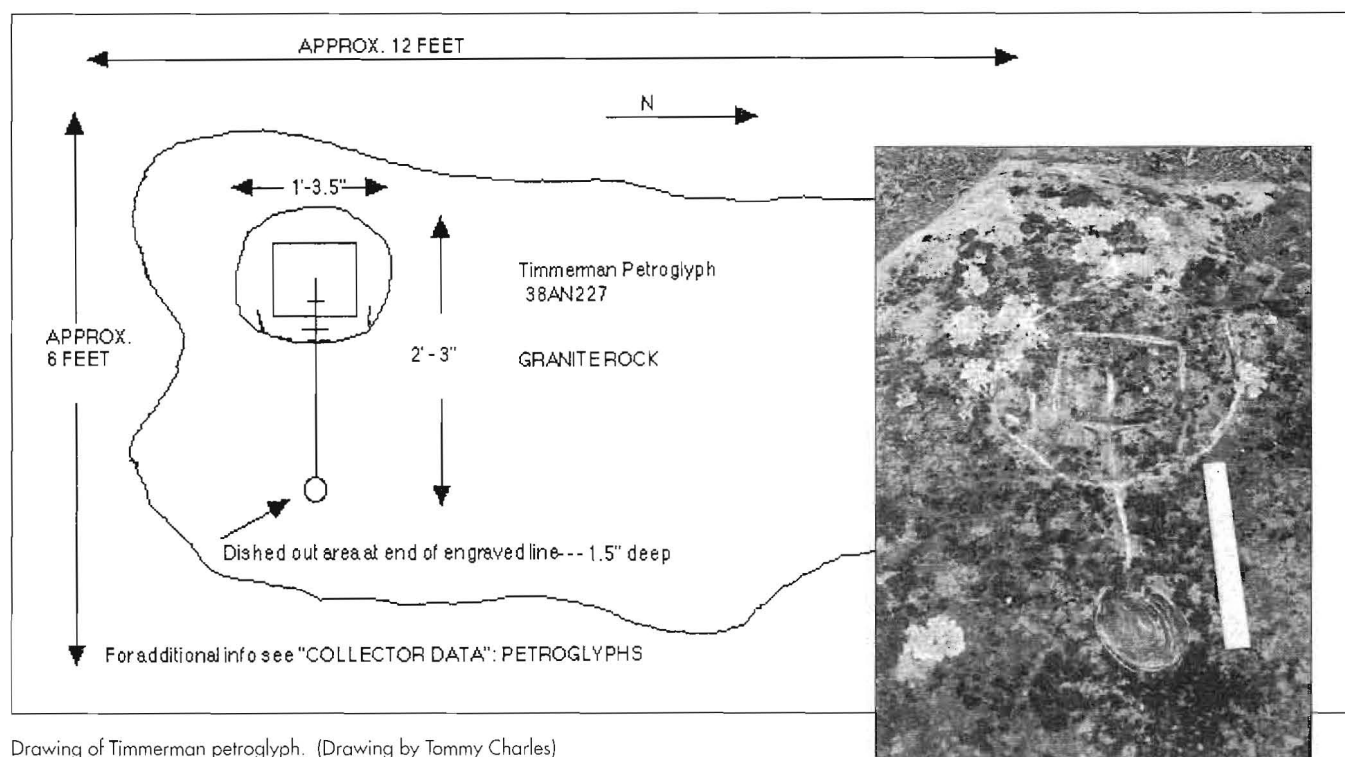
What exactly are we looking for? Petroglyphs are anything carved on rock by humans. Most carvings are

unrecognizable forms consisting of random lines, circles, squares, "doodles," etc. A few carvings are of animals and stick figures of animals, people, etc. Do not be discouraged if you do not recognize the forms you find—they are all important, and we want to record each one, no matter how insignificant it may appear. Most carvings appear to be of prehistoric origin but some are of historic origin, having names and dates. Please report all finds as even these historic carvings will in time become "artifacts." Rock carvings are often highly weathered and sometimes require close inspection to define—sometimes the sun light has to be at a low angle in order to see them, so a particular boulder may have to be inspected at different times of the day to determine whether you have found a carving.

Winter is a great time to be

outdoors—leaves are off the trees, and visibility is much better than in summer—just be sure you are not in an area where hunting is going on. When you find a carving make sure you can return to it, then give me a call at (803) 777-8919 or write me, Tommy Charles, South Carolina Institute of Archaeology and Anthropology, 1321 Pendleton Street, Columbia, SC 29208 (e-mail: charlest@garnet.cla.sc.edu) and I will meet with you and record your find.

The Petroglyph Survey is the first attempt ever in South Carolina to find and record these rare artifacts. The Piedmont is a large area and impossible to survey adequately with just a few persons so the success of this survey will depend greatly on the number of citizens that choose to become involved. You may begin now, and HAVE FUN!!!!



Drawing of Timmerman petroglyph. (Drawing by Tommy Charles)

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The South Carolina Institute of Archaeology and Anthropology is proud to present*

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Most meals

FOR MORE INFORMATION AND A DAY-BY-DAY ITINERARY CONTACT:

Nena Powell Rice, Director of Development and Trip Leader
South Carolina Institute of Archaeology and Anthropology
University of South Carolina
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Columbia, SC 29208
(803) 777-8170
(803) 254-1338 FAX
E-mail: ricen@garnet.cla.sc.edu

*The Archaeological Research Trust of
The South Carolina Institute of Archaeology and Anthropology is proud to present*

AN ARCHAEOLOGICAL EXPEDITION TO TURKEY

**TRAVEL TO TURKEY THROUGH THE MAJESTIC WORLD CLASS CITY OF ISTANBUL, ANCIENT
CAPPADOCIA, AND NUMEROUS ARCHAEOLOGICAL WONDERS ALONG THE MEDITERRANEAN COAST
WITH THE
SOUTH CAROLINA INSTITUTE OF ARCHAEOLOGY AND ANTHROPOLOGY
UNIVERSITY OF SOUTH CAROLINA**

The landscape of Turkey is magnificent, encompassing a vast variety of patterns from rugged snow-capped mountains, endless stretches of dry steppes with rolling hills, a magical land of fairy chimneys and cavernous hillsides, to the breathtaking expanse of the rugged Mediterranean coastline displaying patterns which have evolved to perfection over the centuries. Turkey is the center of world civilization combining characteristics of the three oldest continents of the world: Europe, Africa, and Asia, and preserving the legacies of four of history's greatest civilizations: the Greek, Roman, Byzantine, and Ottoman. We will visit Istanbul including the Blue Mosque, St. Sophia, Topkapi Palace, and the Archaeological Museum; ancient Cappadocia including Urgup, Goreme, Ihlara canyon, and Kodarak valley; Konya; historic Antalya on the beautiful Mediterranean coast, the ancient plain of Pamphylia at Perge, Aspendos, Phaselis, Kekova, Kas, Marmaris; then board our traditional *gulet* for a cruise of the Turquoise Coast including Bozukkale, ancient Loryma, Çiftlik, Serce, Bozburun, Sogut Liman, the village of Saranda near ancient Thyssanos, to Dirsekbuku, then sail to Selimiye, Bençik, and explore the quaint streets of Datcha, then cruise to Simi, one of the most secluded and distant of the Greek islands; then to Knidos and ending our cruise at the most charming Turkish town of Bodrum, the site of ancient Halikarnnassus. We then visit the Museum of Underwater Archaeology, the castle of St. Peter, then tour Didyma, Miletus, Priene en route to Kusadasi, ending our extraordinary journey at Ephesus near Izmir. The traveler will be transformed in time in an unforgettable experience.

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Columbia, SC 29208
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Flotsam and Jetsam

SOUTH CAROLINA RECEIVES H.L. HUNLEY CUSTODY

By Christopher F. Amer

The U.S. Navy and the South Carolina Hunley Commission signed a Programmatic Agreement on August 6, 1996, which spells out the respective roles of the state and federal government in the management of the Confederate Submarine *H.L. Hunley*. The agreement states that the United States will retain title to the *Hunley* while the state of South Carolina will have custody, in perpetuity. The navy and the commission agreed to cooperate on a number of issues regarding the vessel's future treatment

including site protection, archaeological investigation, conservation, and eventual display.

A Hunley Oversight

Committee was

also established to guide the agencies in the management of the vessel. The agreement clears the way for South Carolina and the navy to begin planning the archaeological excavation, raising, and conservation of the *Hunley*. The formal signing ceremony in North Charleston, South Carolina, included Senator Strom Thurmond, State Senator Glen McConnell (Chairman of the *Hunley* Commission), Dr. William Dudley of the Naval Historical Center, myself, and a host of commission members and other officials, all of whom spoke about the importance of the agreement and the remarkable cooperation between the state and federal government. In his remarks afterward, Dr. Dudley stressed that it would cost several millions of dollars to do it right, but that it would be worth it. After the ceremony, Jonathan Leader of SCIAA and I presented to the commission the preliminary findings of the joint National Park Service-SCIAA Assessment Project which was conducted in May of this year.



The Hunley Commission.

Blob Tops and Soda Water

By George Pledger, Hobby License #218

One of the pleasures of diving in South Carolina is the diversity of artifacts found in the area's rivers and streams. Many fellow divers have had their dives "made" by being presented with a fine example of an early soda water bottle in their collection bag.

Soda water bottles are often called "blob tops" by divers due to the sturdy construction of the tops of these bottles. It should be noted that there were many different methods of fashioning tops of bottles, but between 1840, and the advent of a reliable crown top around 1892, the blob top was the preferred method. The heavy construction of these bottles was required to handle the high pressures associated with soda water manufacture. The earliest of these bottles were blown into simple cup molds. Later, they were blown into more sophisticated two-piece molds. However, all can be classified as "blown in mold, applied lip," or BIMAL, which is a term used to distinguish this method from "free blown" or made in "automatic bottling machines," or ABM.

The soda water manufacturers required that bottles be returnable and reusable. The sealing method progressed from a pressed-in cork stopper found between 1840 and 1882-5. These were oversized stoppers and were pressed into the bottle with a lever and then wired down. Being under considerable pressure when the wire was removed, the bottles went "pop." Hence the name. Since these "pop bottles" did not travel very well until the invention of the crown top, the term was not common outside the coastal counties.

In 1882, the reusable, prewired "lightning stopper" was patented and appeared in local papers around 1885. This was truly a



This "CKL" bottle from 1870-80, when the Kornahrens company was being run by Carl L. Kornahrens, shows the typical "blob top." (Photo by George Pledger)

reusable stopper and was designed so the currently used blob tops could be back fitted. This kept the

start-up cost low, as well as the recurring expense of corks and bottles being broken when the stoppers were pressed in.

Soda water manufacture started about 1840 in Charleston. One of the better known of these bottlers was the Kornahrens family.

In 1839, John L. Kornahrens emigrated from Germany with his family and started a grocery business at 24 Line Street in Charleston. In 1856, he went into the soda water business with Frederick Steinke, a baker at 43 Society Street. After the Steinke partnership dissolved in 1857, the Kornahrens family stayed involved in soda water manufacture and brewing.

No evidence of soda water manufacture by the Kornahrens family can be traced during the Civil War. However they did continue in the grocery business and did continue to brew beer, ale, and stout. In 1866, Carl L. Kornahrens started bottling beer and soda water at 40 Hasel Street in Charleston, and for the next fifty years the "CLK" trademark was common in coastal South Carolina.

Carl L. Kornahrens died on June 1, 1888, and the company continued under his wife, Johanna, and his son, Carl L. Jr., apparently going out of business in 1914.

Editor's Note: If anyone out there has an example or examples of Kornahrens bottles you would like to share with us, please contact George Pledger at (803) 747-6103, or (803) 744-7400.

Public Workshops and Training Courses offered by the Underwater Archaeology Division

By Lynn Harris



Divers learn how to use a grid for mapping a shipwreck in USC pool. (SCIAA Photo)

SCIAA's Sport Diver Archaeology Management Program (SDAMP) of the Underwater Archaeology Division recently offered several public workshops and the annual Underwater Archaeology Field Training Course. These events were held in Columbia, Charleston, and Hilton Head.

Graduates of the Field Training Course held in Charleston during April include: Julius

Duke, William Tillman, Aaron Chisholm, Charles Bailey, Russell Cain, Michelle Mantooth, Ann Gabrielson, Frederick Brand, Tim Wells, Darrel and Steve Taylor, Tedd Gragg, Minta Bolton, Anna and Gray Davis, Bob George, Ron Glock, Debbie Wysner, James Wasson, Ron Glock, Beverly Baker, Jerry Barham, Tom Pledger, and

Tim Kottyan. Richard Warner and Ronnie Rogers from the Georgia State Historic Preservation Office attended the course to gain some new ideas on submerged cultural resource management in their own state. Debbie Wysner, a USC anthropology student, took the course to complement her background in terrestrial work. Ron Glock, James Wasson, and Tedd Gregg

are part of a group who have an Intensive Survey license issued by SCIAA to work on a site on the Pee Dee River and needed the training to fulfill the license requirements. The classes are composed mainly of sport divers who are interested in learning more about underwater archaeology and how to collect responsibly with a



SCIAA archaeologists and trained volunteers work on the site of the "Malcolm Boat." (SCIAA photo)



Divers record measurements on an underwater slate during a SCIAA field training course. (SCIAA photo)

SCIAA hobby license. Non-divers also attend and have plenty of opportunities to volunteer on projects on tidally exposed shipwrecks and lab work like artifact sorting, drawing, photography, and report compilation.

The SDAMP education program is comprised of four courses, or levels. Course 1 requires attendance at the annual Underwater Archaeology Field Training Course. This course introduces concepts and principles in archaeology, underwater antiquities legislation, pre-disturbance surveying methods, and artifact and site types in South Carolina. The course takes place over two weekends during the summer months and includes classroom and swimming pool sessions. A certificate from SCIAA is awarded to participants upon completion of Course 1 along with a logbook for filling in future experiences. The next Course 1 will be offered on February 1-2, with another set for May of 1997.



Tommy Charles teaches a prehistoric artifact workshop in Columbia. (Photo by Dee Boehme)

Course 2 requires continued involvement in projects, meetings, and workshops. To obtain Course 2 certification, attendance of three artifact specialty workshops, three skills sessions, and two meetings (or one conference) is necessary. The submission of two

successful site reports or site updates to the SCIAA Information Management Division is also required. Artifact workshops are usually one-day "hands-on" events where participants learn how to look for clues to

Course 3 also requires one week or a total of seven days doing archaeological fieldwork with SCIAA or under the guidance of a SCIAA Research Associate. Local meetings include those of the various ASSC (Archaeological Society of South Carolina) chapters and the Maritime Archaeology Conference hosted by SCIAA in September. Another major conference, which the more advanced enthusiasts might attend, is the annual Conference in Underwater Archaeology, coordinated by the Society for Historical Archaeology (SHA) at different venues around the country. The next SHA conference will be held in early January 1997 in Corpus Cristi, Texas.

Course 4 entails completion of all



Volunteer Helen Boehme and College of Charleston student Eddie Weatherbee assisting the Charleston office staff with report compilation. (Photo by Dee Boehme)

date and identify artifacts. Artifact photography and drawing are often included in these courses. Skills entail tasks such as using a grid to map a site, taking waterlines from a wreck, excavation or dredge operation, or pre-disturbance mapping.

Course 3 requires continued involvement in projects, meetings, and workshops. To obtain Course 3 certification, attendance of six artifact specialty workshops, five skills sessions, and four meetings (or two major conferences) is necessary.

skills and specialty courses described in a SCIAA logbook. It requires directing a local underwater archaeology project for at least two weeks or a total of fourteen days. Alternatively, doing fieldwork under the guidance of a SCIAA Research Associate is acceptable. The final products of Course 4 should include a written project report, lecture at a meeting or conference, and an artifact or photographic exhibit.

This education program is designed to be flexible enough to

accommodate the different needs of students in underwater archaeology, either as an avocational activity or professional sideline. It allows the participants to become involved according to their own time schedule and interest level. To date, we have had a very interesting assortment of students including museum curators, lawyers, judges, environmentalists, firefighters, boaters, sea scouts, law enforcement officers, scuba diving instructors, historians, archaeologists, anthropologists, executives, technicians, engineers, school teachers, high school students, and many others with an interest in maritime preservation. The courses will not make you an "instant" archaeologist or provide university credits. This requires full-time commitment at a graduate program in underwater archaeology, such as those offered by East Carolina University in North Carolina or at Texas A & M University.



Michelle Mantooth (left) and Kim Solomon (right) examine bottles during the bottle and ceramic workshop on Hilton Head Island. (Photo by Dee Boehme)

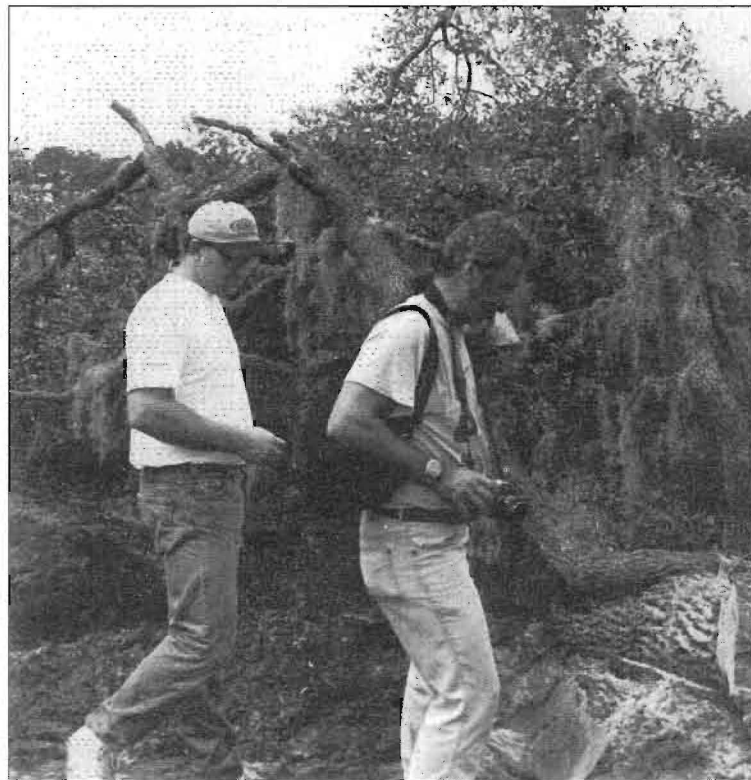
South Carolina Live Oaks Saved for Historic Shipbuilding

By Christopher F. Amer and Nena Powell Rice

The Historic Ships Supply Program was started in 1993 by the South Carolina Institute of Archaeology and Anthropology at USC when researchers learned of the need for live oak timbers for the restoration of the *USS Constitution*. A partnership was developed with the South Carolina Department of Transportation with the result that large live oak trees slated for unavoidable destruction as a result of bridge and road construction were saved for use in the *USS Constitution* restoration project. With the major assistance of the U.S. Marine Corps at Beaufort, more than nine tons of live oak lumber were shipped to the Charlestown Navy Yard near Boston.

Since 1993, the program has been expanded to gather live oak from private residences and commercial development projects. The wood is also made available to other historic ship projects in addition to the *USS Constitution*.

Southern live oak has been used in ship construction since the 18th century. Carolina-built vessels were famed for their strength and durability, which were qualities derived from the use of live oak for internal timbers



In late July, Chris Amer, James Spirek, and Joe Beatty of SCIAA and former DOT employee, Dave Waltman analyzed the oaks to determine which parts of the trees could be used for the *Amistad* project. (SC Department of Transportation photo)

used in the framework of the ships—called knees, floors, and frames.

The most recent project involves live oak trees being removed from Hilton Head Island, for a new highway on the island. The oak timbers are being used to reconstruct the historical schooner, *Amistad*, at Mystic Seaport in Connecticut, the nation's leading maritime museum. *Amistad* Director, Quentin T. Snediker, is very grateful for the contribution of live oak timber for this historic project.

The coastal ship earned a place in history after a slave revolt off Cuba. The dramatic *Amistad* story begins in 1839 when 53 Africans—49 men, 3 girls, and 1 boy—were kidnapped from their homes in Western Africa to

See **LIVE OAK**, Page 20

Information Management Division, Office of the State Archaeologist

By Keith M. Derting

Highlights of SCIAA Information Management Division Programs, Projects, and Other Activities

From July 5, 1995, to May 15, 1996, major efforts were made to enter a significant number of archaeological site locations into the Geographic Information System (GIS) database being developed and maintained by the Water Resources Division of the South Carolina Department of Natural Resources (WRD/SCDNR). By arrangement with Mr. James D. Scurry of the Natural Resources Information Management and Analysis Section, WRD/SCDNR, assistance was provided in the construction of this archaeological digital database. These efforts were made possible in part by a Federal grant designed to assist state and local governments in the building and maintenance of a multilayered database for use in natural and cultural resource management.

While WRD/SCDNR personnel continued to update the digital database, SCIAA personnel conducted an upgrade and/or data verification of site locations, especially on 7.5 minute quad maps on which locations had been transferred from older 15 minute series maps. Furthermore, attributes for each of the more than 18,000 sites on file at SCIAA were compiled from the state site file records. These attributes included site number, date of submission, topographic quad name, NRHP status (if known), and archaeological components present. All this information was recorded on coding sheets which will eventually be entered into the GIS database. Harold Fortune, acting in his capacity as Site File Management Assistant, completed nearly all of these tasks from July 5,

1995, through May 15, 1996.

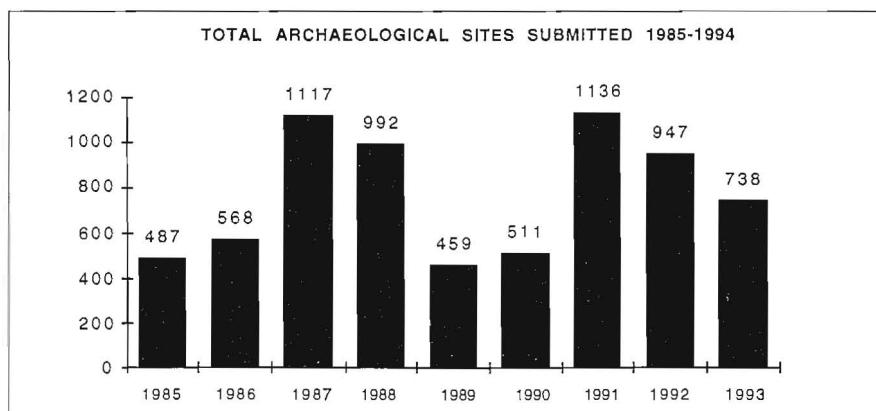
In addition to this project, and as time permitted, ongoing efforts were made to solve inconsistencies that had been discovered in the site file database. A complete inventory of archaeological site number assignments from the master index and an inventory of the records themselves had identified a considerable number of "imbedded problems" not discovered during the 1988-1990 Site Upgrade Project. SCIAA personnel have continued to solve these site file problems as time permits.

During 1995-1996, further advances were made in the newly adopted S. C. Archaeological Project Tracking System. The system was initially developed in late 1993 and tested as a hard copy record system. In 1995 this tracking system was converted into an electronic format using Filemaker 4 software. Using this Project Tracking System, archaeological projects and their resultant information and artifactual resources can be tracked from the moment new numbers are assigned through the

submission of final reports and artifacts for permanent curation. Thus far, the Project Tracking System has been an extremely useful addition to our long term records management efforts.

During the Fall Semester (August-December) of 1995, Mr. Russell Altman of USC's College of Library and Information Science conducted an internship with the Information Management Division (IMD) of SCIAA. Russell amassed a total of approximately 400 internship hours (130 hours over course requirements) and provided a great deal of assistance in IMD daily operations and in several special projects. Russell graduated in December and, in January of 1996, became the Director of Williamsburg County Libraries.

Finally, in our business-as-usual accomplishments, during the May 15, 1995, to May 15, 1996, time period the IMD processed records for 896 newly discovered sites making the statewide total now 18,439. Further, we supported 362 hours of in-office site files research.



TOTAL ARCHAEOLOGICAL SITES ON FILE

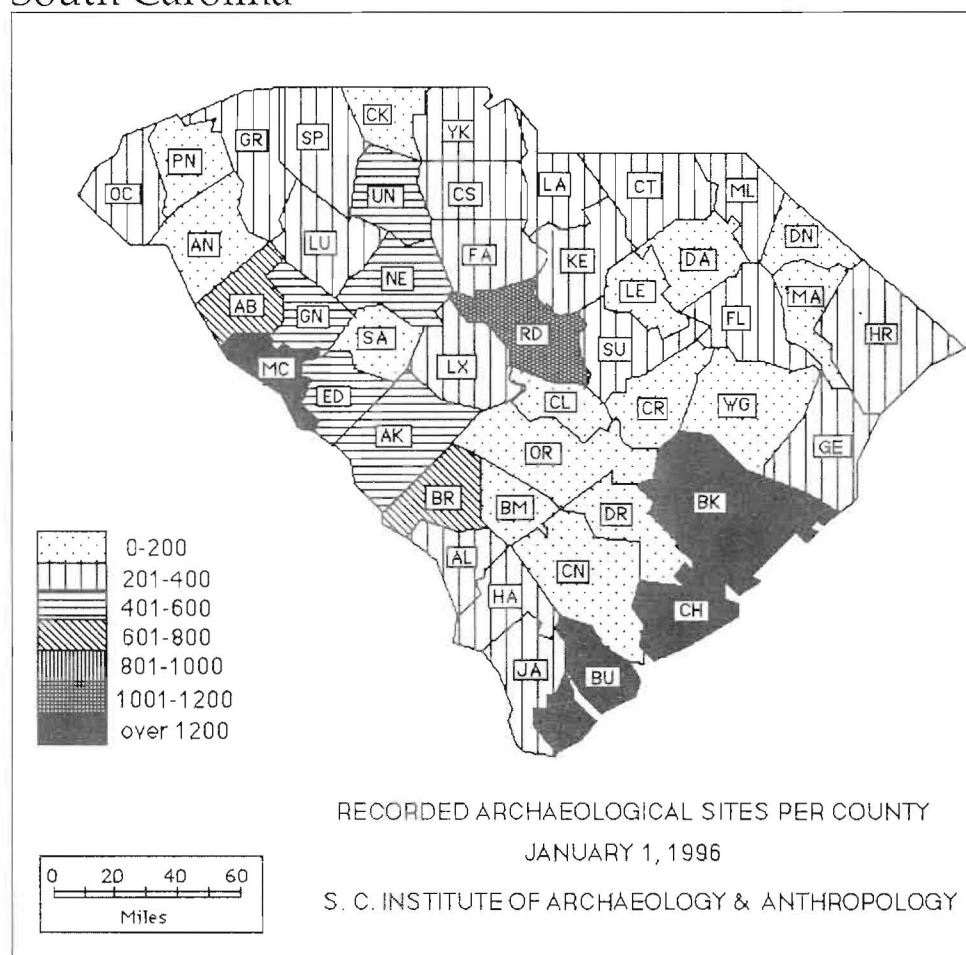
By South Carolina County

January 1, 1996

ABBEVILLE	750	GREENWOOD	506
AIKEN	533	HAMPTON	284
ALLENDALE	211	HORRY	318
ANDERSON	175	JASPER	257
BAMBERG	91	KERSHAW	328
BARNWELL	701	LANCASTER	392
BEAUFORT	1433	LAURENS	391
BERKELEY	1600	LEE	51
CALHOUN	59	LEXINGTON	367
CHARLESTON	1513	McCORMICK	1281
CHEROKEE	87	MARION	164
CHESTER	224	MARLBORO	210
CHESTERFIELD	222	NEWBERRY	415
CLARENDON	112	OCONEE	289
COLLETON	183	ORANGEBURG	171
DARLINGTON	71	PICKENS	65
DILLON	125	RICHLAND	1064
DORCHESTER	154	SALUDA	89
EDGEFIELD	442	SPARTANBURG	262
FAIRFIELD	291	SUMTER	316
FLORENCE	281	UNION	586
GEORGETOWN	385	WILLIAMSBURG	111
GREENVILLE	224	YORK	256

TOTAL SITES: 18,040

South Carolina



The Catawba Cultural Preservation Project

By Dr. Winonah George Haire, D.M.D.

The mission of the Catawba Cultural Preservation Center is to preserve, protect, maintain, and promote the rich cultural heritage of the Catawba Indian Nation. For this reason, the Preservation Project is proud to be a part of the City Arts Series at NationsBank Plaza. We feel that an exhibition such as this helps broaden the awareness of Catawba pottery throughout North and South Carolina. Only through this exposure can the public come to appreciate and cherish this unique pottery tradition. We hope that this appreciation will result in the public's desire to preserve, protect, promote, and maintain the tradition. As one of a handful of truly surviving aboriginal cultures, the Catawba heritage is one of which our state and region can be proud.

As Acting Director of the Catawba Cultural Preservation project, I have come to admire this tradition. It is impossible to work with the master potters and not come to love and respect them. The special care that these masters put into their art form is part of a heritage that has been passed down from generation to generation. As any serious collector of Catawba pottery can tell you, a potter's work takes on the personality of its creator. Many collectors can tell who made a piece just by looking at it.

Although these potters guard their tradition from outsiders fiercely, they can be equally open and generous. Likewise, they are some of the most artistically talented people one could ever meet. Give them an idea or a shape that you are interested in and they can create a masterpiece, especially when dealing with creating creatures of nature. For example,

recently I needed a snail in order to be able to tell an ancient Catawba story. I mentioned it to one of the potters, and in no time, the first Catawba snail was produced. The creativity and talent of the potters are limitless.

The Catawba are working hard to ensure the "Legacy of Survival" through the Catawba Cultural Preservation Project. The Preservation Project was established in 1989 as a non-profit organization whose board is made entirely of Catawba nation members. The most visible accomplishment is the Cultural Center located on Tom Stevens Road on the Reservation. This renovated Catawba school building houses meeting spaces, offices, craftshop, the beginnings of a library and research center and the Catawba Nation archives. Pottery classes are offered to tribal members to help continue to foster interest in Catawba pottery from within. In recent years, all our lives have become increasingly hectic. There are so many more things competing for our "free time." Structured classes on Catawba pottery help to fit the most important and vital link to our past into our busy daily lives.

The Preservation Project's Archives and Research facility are used as teaching tools, not only for Catawbans, but for the general public. Visitors can learn about the history of Catawba pottery which, as already stated, will help them to appreciate the need for its survival. Also located in the Cultural Center is the craft store where individuals can purchase Catawba pottery as well as other crafts. The Yap Ye Iswa Festival is still another effort by the Preservation Project to preserve



Catawba Cultural Preservation Center. (Photo by Keith Brown.)

and promote the heritage of the Catawba Day by showcasing the work of almost all of the active potters.

These efforts are important for the promotion of Catawba potters. However, we must continue to seek other avenues to reach people. We are confident that the "Catawba Pottery - Legacy of Survival: Seven Master Potter's" exhibition will broaden the knowledge of the impact that this unique aboriginal cultural heritage has had on our state and region.

Dr. Winonah George Haire, D.M.D., is Acting Director of the Catawba Cultural Preservation Project.

Yap Ye Iswa Festival - Catawba Indian Nation

By Dr. Winonah George Haire

On Saturday, November 30, 1996, from 10 AM until 4 PM, the Catawba Indians invite you to a celebration of culture and history at the Sixth Annual Yap Ye Iswa or Day of the Catawba Festival. The festival will be held at the Catawba Cultural Center and Community Center buildings on the Reservation. Admission is free and open to the general public.

At the festival you will see, hear, touch, and taste many different exciting things. The Drummers and Dancers of the Catawbas will be performing periodically during the day. You will see authentic Catawba dancers and hear authentic Catawba songs. Other things to see are pottery demonstrations where some of the master potters will show the fine art they produce and the procedure with which it is done; flintknapping, the ancient art of making projectile points, beadworking; and hide tanning. You will be able to hear bits and pieces of the Catawba language.

This year nationally known Native American flutist Paul Hacker will perform throughout the day. Paul is a native of Oklahoma and is of Choctaw/Cherokee descent. He is active in the Choctaw Tribe and a self taught musician who believes in keeping alive Native America artistic traditions, skills, and cultural heritage. Paul hand crafts his traditional Plains Indian flutes usually from redwood and cedar. He will do several performances throughout the day.

Also at the festival will be Tribal Historian Dr. Tom Blumer from the Library of Congress. He will make several presentations during the day and share very insightful information on Catawba history and culture. He



Catawba Indian dancer
Cheryl Harris Sanders.
(Photo by Keith Brown.)

will also make presentations on pottery and how it affects Catawba, both past and present. We will have exhibits from the Schiele Museum and presenters on flintknapping and archaeology from their facility.

During the day, several videos will be shown on the Catawba, some of which you probably have never seen.

Throughout the day, among all of the many exciting activities, please feel free to purchase crafts from our many vendors. These Catawba craftsmen will

be selling pottery, beadwork, and many other things. So please enjoy the many things to see and purchase.

An of course the day would not be complete without food. We will have many eats for purchase. We will have authentic Indian foods from Indian tacos, roasted corn, and fry bread, to good ole hamburgers and hot dogs. Also for your culinary enjoyment, there will be free venison stew and barbecue.

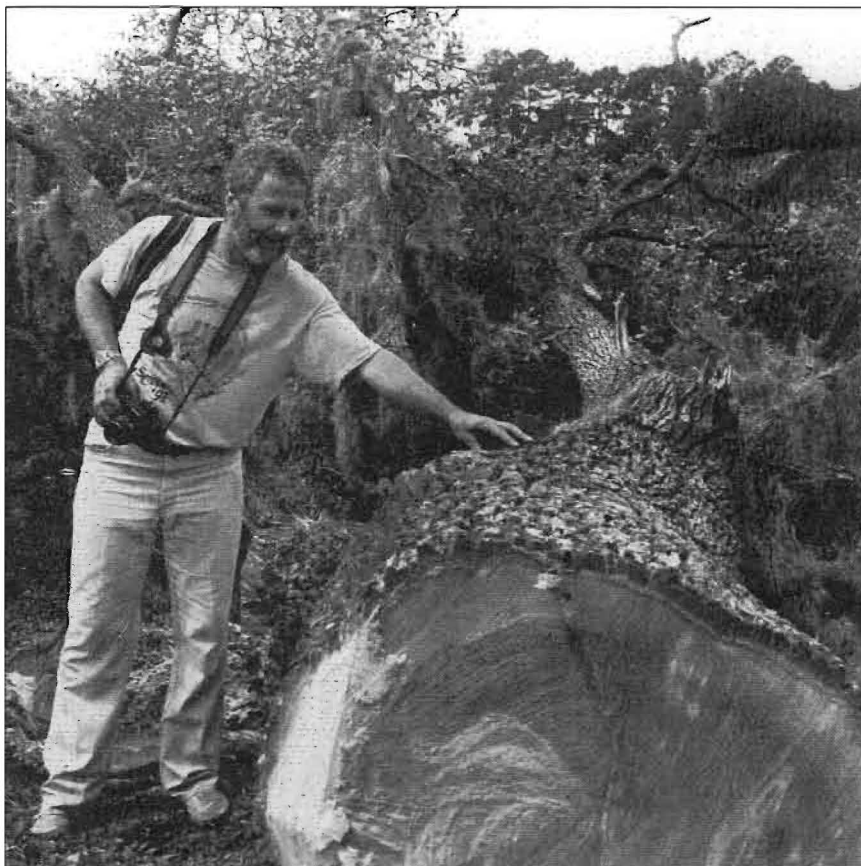
Please come and join us for this celebration!! Ye Iswa!!!

LIVE OAK, From Page 15

be smuggled into Cuba and sold as slaves. Forced aboard the cargo ship, *Amistad*, the Africans were bound for a plantation in eastern Cuba when they revolted and attempted to sail for their homeland.

After drifting in the Atlantic Ocean for two months, the ship was discovered by the US Navy off Montauk Point, New York, and towed to New London, Connecticut. A federal trial followed, drawing international attention to the slaves' plight. Federal District Judge Andrew T. Judson declared the Africans "free people," but President Martin Van Buren quickly ordered an appeal of the decision.

For preservation shipbuilding, live oak is ideal. Approximately 25 trees from Hilton Head Island, estimated to be 100-200 years old, will be used to reconstruct the *Amistad*. Construction of the vessel, scheduled to begin in the summer of 1997 at Mystic Seaport's Henry B. DuPont Preservation Shipyard, is expected to cost \$2.5 million. Now, more than 150 years later, the *Amistad* will sail again. The



Christopher Amer analyzes live oak timbers on Hilton Head Island, SC. (SC Department of Transportation photo)

ship will be used to foster cooperation and leadership among America's youth.

EDITOR'S NOTE: An update of the Amistad project will continue in the next issue of Legacy.